

The Way of Jesus — Delivery Transcript

Matthew 4:23–25 (CSB) · Wes Terry · Sunday, February 15, 2026 · Kingdom Culture

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And if you have your Bibles, we're going to be in the book of Matthew. You can go and be turning there if you want. If you're new to Broadview, we're typically preach through books of the Bible, and we've been in the book of Matthew for a little while, but we're starting a new series this morning. Because we're transitioning in Matthew's gospel from the early days of Jesus' life before he began his ministry to the actual ministry of Jesus that utterly changed the world. And we're getting to a pretty exciting point in the Gospel of Matthew.

So Matthew chapter 4 is where we're going to be and as you're turning there I want you to imagine if somebody was forced to put pen in hand. And they had to write a summary statement of your life, what would they say? Now, not what you hoped they would say, but what would they actually say if they had to write a summary of your life? And remember I know you're complicated, right? I know you're nuanced. I know there's like special things here and there. But the thing about summary statements is they are not nuanced.

They are not complicated. They are simple. They're direct. They cut out all the fluff. They get to the core essence of a thing. They're unforgiving in that way. And as you think about your summary statement, what would they say? Would they say that he or she loved the Lord, pursued the Lord, great mom, great dad? Really effective business owner, or would they say something more negative? All of us really are living lives in such a way that we're leaving some kind of a legacy for people to remember tomorrow. And people won't remember the details, they'll remember the broad strokes.

And that's why we have things like obituaries and even on gravestones. Have you ever looked at gravestones to look at what's written beneath the dates of life and death? There's some interesting ones out there. My favorite one is Spike Milligan. He says, I told you I was sick. He was a comedian, by the way. That was a good one. Other ones are a little more serious. I pulled up some from my research this last week. David Livingston was a preacher and

missionary, and his gravestone I think is really compelling. Obviously they're not going to say this about me, but something similar.

He lived for thirty years and I'm sorry, for thirty years of his life. They were spent in unwearied effort to evangelize the native races, to explore the undiscovered secrets. To abolish the desolating slave trade of West Central Africa, and where with his last words he wrote, all I can add in my solitude is may heaven's rich blessing come down on everyone, American, English, or Turk, who will help to heal this open sore of the world. That was an amazing legacy to leave behind. Sometimes it's not necessarily a biographical sketch as much as it is the message that someone communicates with their life that gets etched under their gravestone.

That's the case for Charles Wesley and John Wesley, the meth Methodist circuit preacher who founded Methodism, very, very influential man. He has on his tombstone the best of all is God is with us. That's quite a message to leave behind. Other people have different things on their tombstones. If you ever go to Fisher County and look at all the tombstones and read on the people that have Terry as a tombstone on their last name you'll hear all manner of crazy, right? So some of us leave better legacies than others. Sometimes it's not what's on the gravestone, sometimes it's what's the witness of history, like Abraham Lincoln.

I don't know what's on his tombstone. But he's typically referred to as the one who saved the Union and freed the slaves. Is known as a preacher of righteousness or a man zealous for the glory of God. Everybody has a summary statement because every human lives a certain kind of way, which means you as a human being You live a certain kind of way. There's a way that you go about doing things, and the way you do what you do is leaving a legacy, and that legacy will be remembered, and somebody's going to have to write it down.

As a summary statement. You see this in the Old Testament and the New Testament. There's all kind of summary statements that are pretty interesting. I did a little jog in my memory. If it's starting the book of Genesis, one of the interesting ones is Enoch. It says that Enoch was with God. I'm sorry, Enoch walked with God and then he was not because God took him. That's a cool summary statement. Noah was a righteous man, blameless among his contemporaries. He walked with God. That's a great summary statement. Abraham died at a good old age, old, and contented.

If you know Abraham, that's a big deal. And he was gathered to his people. Pretty cool summary statement. David was a man after God's own heart. Job was A man of complete integrity, feared God, turned away from evil. Barnabas and Stephen both in the book of acts are described as men full of faith. Or Dorcas always doing good works and acts of charity. We could go on and on and on. Every human being has a summary statement because every human life lives a certain way. That's also true of the Lord Jesus Christ.

He had a summary statement. In fact you might think of the four gospels as a type of summary of the life of Jesus, but even within the Gospels are even shorter summaries of Jesus and his ministry, his mission statement of what he came to do, and that's what our passage is this morning in Matthew chapter 4. Verses 23 to 25. It's a super small section that covers years and years and years of Jesus' ministry. A lot of people just skip right over it, but it's so helpful because it gets to the essence or the inner core of who Jesus really was.

What Jesus really came to do, what he was about, and how he went. About it. And it's going to be so helpful for us, I think, not only to understand who Jesus is, because that's the purpose of this year as we go through this gospel, but it will also, I think, help shape how we think about our church. Broadview Baptist Church is a Jesus following church. We exist to make disciples of Jesus and if that's our mission is to join Jesus in his work of making disciples then we ought to know how he did it so we can do it that way.

And so you might think of this morning's message as a refresher course on how local church ministry ought to function. Our vision statement as a church is to connect every person to new life in Jesus. Every student, every man, every woman, every child, every poor person, every rich person, every person in the world. We want to connect them to new life in Jesus. And Jesus came to give life. He came to give life and give it to the full, unlike the enemy, who comes to kill, still, and destroy. And what we see in Matthew 4 is how he went about it.

So if you'll pick up with me Matthew chapter 4, starting in verse 23. He's called his first four disciples. Taylor looked at that last week. Did a great job. Thanks, Taylor. Verse 23, Jesus began to go all over Galilee, teaching in their synagogues. Preaching in preaching the good news of the kingdom and then healing every disease and sickness among the people. Then the news about him spread throughout all Syria, and so they brought to Jesus all those who were afflicted, those suffering from various diseases and intense pains. The demon-possessed, the epileptics, the paralytics, and then Jesus healed them.

Large crowds followed him from Galilee the Decapolis, Jerusalem, Judea, and beyond the Jordan. What's interesting about this summary statement in Matthew 4, 23 and 25, is that there's another one that looks exactly like it. Just a tiny bit different at the end of a section in Matthew's Gospel. It's actually Matthew chapter 9, verse 35 and 36, I believe. A similar summary statement Almost sounds identical to this one. And what's so interesting about those two summary statements, they're like bookends on this section in Matthew's gospel. And between those two bookends are the most famous sermon.

That Jesus ever preached, the Sermon on the Mount, and some of the most famous miracles that Jesus ever performed between specific individuals facing specific kinds of brokenness. And so it's not surprising to see Matthew as he thinks about how to summarize the life of Jesus, that he distills his ministry into those three things. Jesus was a preacher, Jesus was a teacher, and Jesus was a healer. He had a ministry of the word, and then he had a ministry

of mercy or a ministry of healing. And through those two through those two mechanisms or through those two vehicles, he ushered in the kingdom of God and accomplished and fulfilled God's the Father's purpose for his life.

And so I want to look at those two things. I want to show you what the time that we have left, his teaching, his preaching, and his healing, and then what that looks like for us today as a local church. And so let's start with the kind of general vibe of where it's where it all happens. It says that Jesus began to go throughout all of Galilee Jesus, as he went throughout all of these towns, is trying to address various kinds of brokenness. If you're taking notes, any brokenness in your life.

What we're going to see in this passage, Jesus is able to address. Jesus can address any kind of brokenness. And our world is full of brokenness. It's the one thing we all share in common. We all have different personalities, we all have different skills and abilities, but all of us are sharing in the fact that this world is not right. This world is broken. And as Jesus went from town to town to town, he was experiencing what we experience when we go and do what we do. There's a lot of people in this world.

Who are hurting in a lot of different ways. Now it says that he went throughout all of Galilee. If you're not familiar with Galilee, it's about a twelve hundred square mile piece of real estate. It was the northern part of Palestine. I think there's a map here. It's in the purple. And you got the Sea of Galilee right there in the middle or on the border with Capernaum Right there between where those two red lines meet. That was where Jesus posted up his ministry. He made it his hometown, his base of operations.

As you can see from these red roads, it was the main thoroughfare for that region. But from this base of operations in Capernaum, he literally went all throughout Galilee. Josephus, a Jewish historian, has some facts about Galilee, he says there was about 3.5 million people in that region. That's a lot of people. And there were 240 villages. Ranging anywhere from fifteen thousand people in a city all the way up to much, much, much more than that. And every of these every one of these villages, you might think they were predominantly Gentile because the this region of Palestine was less Jewish than Gentile, more Gentile than Jewish.

But every village would have had at least one synagogue, a synagogue kind of a base of operations for Jewish worship and spiritual practices. And Jesus, even if he got two villages a day, it would have taken him around three to maybe six months. To do that entire circuit and it would have been an exhausting, taxing journey every step of the way. I don't know if you've ever dealt with hurting people, but dealing with people who are hurting can be a draining. Kind of experience. And that's what Jesus did every single day after the next, after the next, after the next, with a different set of people.

And he did three things. He taught, he preached, and he healed. The location he taught, Matthew says, was in a synagogue. If you've never seen a synagogue, I'll show this to you by the way, if you're taking notes, the works of the king, the words of the king are going to reveal the truth of God. I'm going to show you how the teaching and preaching ministry of Jesus would have worked. It says he taught in the synagogue, and when you think synagogue, I don't know what comes to your mind, but all you needed to have a synagogue was ten people or ten families.

So if you had ten Jewish families and you had a house that was big enough, you could start a synagogue in your little village or your city or wherever you were. You would have had to have a big living room. I thought this was funny. You need a *ganacon*, that's where the women go. This was definitely first century, right? Before all the needed reforms happened. You had bedrooms back here, slave room or servant room. It wasn't like what we think of chattel slavery, but someone that was hired to take care of your business and then a kitchen and the rabbi would stand up here in the front and he would teach.

One of the coolest things that we experienced when Audra and I went to Israel at the thanks to the generosity by the way of Beltway paid my way and a couple generous donors and our church helped Audrey get over there. Really, really life-changing experience and we actually visited the synagogue in Capernaum. This is a picture of the synagogue in Capernaum Not the synagogue Jesus would have been preaching in, because this one was built in the fourth century, but it was built upon the foundation of the original synagogue in Capernaum. The synagogue in Capernaum was built by a Roman centurion.

If you're watching the chosen, by the way, what's the name of the centurion in Capernaum? Gaius. Gaius? Gaius. Gaius, that's right. Not Gaius. Sounds a weird name. Gaius, he built the synagogue in Capernaum, and this is built on the foundation of that original synagogue. So he's really pretty neat. Getting to stand there, imagining what it would have been like if you were in the original synagogue as Jesus would have come in, opened up the scroll. Every synagogue, every I'm sorry, every city had a synagogue, and what would happen is a visiting rabbi would kind of travel around.

Jesus was an itinerant preacher, and so he would go from city to city to city, and when he'd come into a town, he'd go into the synagogue, and here's what he would do. He would select a biblical text from the Old Testament. He would explain the meaning of that text and then he would share the significance of that meaning for his hearers. And if that sounds familiar, that's basically what we still do today as Christians in every local church. Which is really what a synagogue is. A synagogue is a local church where a teacher or a preacher will select a text, and then he'll take that selected text and he'll explain it.

To the people and then after he's explained it he will share the significance of that passage to the listeners. And Jesus did that every single day in every di every different village. Among

many, many different people. And if I imagine Jesus, he probably didn't have a sugar stick sermon. Preachers called their sugar stick the Sermon they preach all the time so it's really easy to kind of pull out and it's good because they preach it over and over and over again so there's no holes in it. I don't think Jesus had a sugar stick sermon.

He was a brilliant under a brilliant teacher who deeply understood the Old Testament. And so I'm sure, depending on his audience, he would select a text. And prove or demonstrate from the Old Testament scriptures how he was the fulfillment of the servant of the Lord, that he was the Messiah who had been sent, and that the signs, the message that he was preaching, the signs that he was performing were all proclaiming and announcing that the kingdom of God had come. He was a teacher. Now the thing about a teaching, the teaching of Jesus in particular, is he didn't just teach like a lot of teachers teach.

He wasn't relaying information. You know, some teachers you might think of your job as teaching for the test. I got to get these concepts drill them into the minds of my students so that when the when the end of the year test comes they can get an A. That's not how Jesus thought of his ministry of teaching I in your notes used the language that the teaching of Jesus reframed the way people think. In other words, Jesus wasn't just filling in gaps with factoids and He was getting up above those facts and down beneath those assumptions and totally reframing the way people understood the world and that's what a really good teacher does.

All of us, all of the facts that you know are housed in what's called a an a worldview, a narrative of how you understand the world. And all of us have one. It was shaped by your parents and maybe the church you went to growing up or the friends you had at school. You have these foundational assumptions about how the world works. You have these beliefs, these core beliefs of W is there a God and how do I know what I know and what is knowledge and how do you know knowledge and what knowledge is real knowledge and what knowledge is not real knowledge and what is good and what is evil and how do you become good or evil and what is the afterlife?

All of us have these assumptions and the first century listeners of Jesus would have had those same foundational assumptions. But Jesus was critiquing them because the religious leaders in the first century had missed the point of the Old Testament. They were, as Jesus said, the blind leading the blind into a pit. And so when Jesus would teach in the synagogue, he would often say things like, you've heard it said, but I say to you. We're going to see this in the Sermon on the Mount again and again and again. You've heard it said, XYZ, but I say to you.

What's he doing? He's reframing. The way that people see. And a good teacher doesn't just fill your mind with facts. A good teacher connects the dots so that the facts can all make sense. It helps the facts to coalesce so that you can actually make sense of the world as you

experience it. And that's what Jesus was doing for his listeners, and that's why he was so effective. He was saying this is how God really created the world to function. And here is what you need to know and do if you're going to flourish.

Within that world. And that was his teaching ministry. He reframed the way people think. And that in a way still happens today. Every time we have a Sunday morning worship service, the job of any pastor I think is to take the truth of God and to present it in such a way, not just that people memorize Bible verses, but that they develop a Christian way of seeing. They develop a Christian worldview of making sense of the world. And C. S. Lewis famously said that I believe in Christianity not because I believe in Christianity like I believe in the sun, not because I see the sun, but because by the sun I see everything else, or I understand everything that is.

And that's what a good teacher does, and that's what Jesus did. He reframed people's vision. But he wasn't just a teacher, right? He was teaching in the synagogues, but what else was he doing? He was preaching. He was preaching the gospel of the kingdom. And preaching and teaching are not the same thing, even though they are kind of the same thing. They are often used interchangeably. What Matthew is going to call preaching, Mark is going to call preaching. And what I'm sorry, what Matthew calls preaching, Mark is going to call teaching.

And then what Luke calls teaching, Mark calls preaching. And so they're used kind of interchangeably, but there is a difference. Do you agree there's a difference? I've always heard some people, I've heard it said. And I don't know if this is like a compliment or shade, but I've always heard it said there's some teachers, there's there are some pastors who are great teachers, but they can't preach. And then there's some pastors who are great preachers, but they can't teach. And again, I don't know if it's a compliment or shade, but I don't know that you want to be either one.

They are they are kind of one Act that has two different elements is how I think about it. And if you look at the Greek words teach and preach, the word teach is the Greek word didasco. It's where we get our word didactic. It's this idea of relaying information, taking it from one source and putting it into another. Teaching is, I would say, a type of truth-telling that seeks to inform the mind. Teaching is a relaying of truth for the sake of comprehension. The goal of teaching is to take a truth and to teach it in such a way that the listener goes, oh, now I understand.

But preaching is different than that. Preaching is not telling what is true. Preaching is telling people what to do. It's appealing not to the mind, but more to the will and to the emotions, to taking the truth and persuading people to apply it in their lives. Taking what is true and saying this truth is worthy of submission. This truth is worthy of your commitment. It's worthy of living out in practice. And again, any good pastor hopefully does both of those things because teaching and preaching work synergistically. If you're going to preach

something and you want to move people to action, people will not, you really can't preach something that people don't understand.

You got to you got to teach a concept before you can preach a concept. And then any good teacher, if he wants to help people, doesn't just want to fill people's minds with facts and trivial knowledge. They want to take a truth truth and say, no, this is worthy of your allegiance. This is something you should live out into practice because the truth is beautiful. The truth is wisdom. The truth is how a life begins to and so they're two sides of the same coin. They work synergistically and in churches really that have a lot of preaching but no teaching, they have a lot of inspired people, very undeveloped.

And then there are churches who have all preaching, all teaching, but there's never any preaching. Those churches have a lot of smart people. Who are who are disobedient, who are not doing anything, they're not going anywhere, and we don't want to do either one of those. Jesus didn't choose either one. He never split the baby. It was teaching and preaching and his words. As such, revealed the truth of God. And for Jesus, again, he wasn't just teaching truth in the in the in the generic. He wasn't a TED talk, you know, on physics.

He was Convinced that the words I'm giving people are the words of life. This is the path of flourishing. I'm not just out here giving you a perspective to consider. I'm inviting you into a life that God will bless and you will enjoy. But in order for you to experience the blessed life as God designed it's not just about thinking rightly, it's about living rightly in light of what's true. And in that way Jesus would teach in the synagogue and he would preach the gospel of the kingdom, which is another interesting phrase, gospel of the kingdom.

I think. We use the word gospel and you probably have something come to your mind. When you hear gospel, you a lot of us hear four spiritual laws. God is holy, you are sinful, Jesus died for your sins, you must receive him. That's a very individual explanation of the gospel. But there's a different perspective on the gospel. Matt Chandler likes to call them gospel on the ground and gospel in the air. Gospel on the ground is a street-level gospel where it's applied to the individual God is holy, you are sinful.

Christ died for your sins, you must repent and believe. But the gospel of the kingdom is a little more cosmic. It's a little more 10,000-foot view. Jesus preached both perspectives, but the gospel in the air is this idea that God created everything good, sin broke our world. The consequences of that brokenness are individually experienced, but it also affects systems, society, the physical creation. And that when Jesus died on the cross, he was not just redeeming individuals, but he was redeeming those systems, those institutions and our world, and that one day all of that brokenness will be redeemed in a new heaven, a new earth, a new kingdom, the kingdom of God.

And that's what Jesus' original audience would have heard when they heard the phrase gospel of the kingdom. Gospel just means good news, but kingdom for them, for a Jewish listener, kingdom meant the promise that God gave to king David coming to fruition. Again, if you're not familiar with the Old Testament, God made these promises to several individuals, Noah, Abraham, but one of them was king David. By the way, I just started house of David on Amazon Prime. Pretty legit. Pretty cool. I'm only one episode in, so if it's raunchy, don't blame me.

I'm not commending it, but interesting nonetheless. So d so da Saul was king over Israel, but when Saul lost his mind and did evil in the eyes of the Lord, he raised up a new king and he promised David that of your kingdom there will be no end. It's in 2 Samuel chapter 17, I believe. And then he said to David, There will come a offspring from your line who will sit on that throne, and he will be enthroned forever. And that's what the Jewish people in the first century were anticipating with eagerness because they were living under Roman occupation.

And they were longing for the day when those oppressors would be gone and God's promises would come to fruition. The Old Testament is littered with descriptions of this kingdom. I gave you just a smattering of the different prophets and the different examples. In this kingdom, the prophet Ezekiel says you're going to live in your land forever, that you're going to be with your children and grandchildren and live in relative peace. And that the servant David, not king David, but the greater David who would come would be your prince forever. Amos says that you will never again be uprooted, no more captivity, no more Babylonians or Assyrians We often hear this language the lion will lay down with the lamb.

It's actually the wolf and the lamb. An infant will play beside the cobra and not get bit. I don't know if you want your babies playing next to snakes. I certainly don't. But in the kingdom that's what'll happen because the kingdom takes threats and it removes them. The kingdom takes brokenness and it restores them. The kingdom takes war and abolishes it. The kingdom doesn't just never lose a war. This kingdom, Daniel says, will crush all opposition. Every opposing kingdom will be crushed by the kingdom of God. The Lord will become the king over the whole earth and his kingdom will rule.

Over all. I mean I could go all day showing you example after example after example in the old testament of the kingdom of God When a Jewish listener heard Jesus say, the kingdom of God is here, this is what they would have heard. Oh, it's about to get real. Oh the Romans are finally going down. Oh, we're finally going to live in peace. The Christmas card, he shall be called wonderful counselor, mighty God, everlasting father, prince of peace. Do you know that prophecy is a rel it's related to the kingdom?

That the government will be in his shoulders, that this is the promised king and he's going to fix everything. And Jesus was proclaiming that that kingdom had arrived and he was proclaiming himself as the servant of the Lord. In other words, salvation. Is cosmic, it is

cohesive, it is full, it is an invitation into life as God originally meant it to be. But if you're going to enter into that kingdom, according to Jesus, you have to know what God's truth is and you've got to be willing to live it out.

It's not enough just to exist in the world. The world is full of counterfeits. You've got to reject the counterfeits, understand the truth, and not just know the truth, but put it into practice. So if you're taking notes Jesus reforms the way you think. He reforms he reframes the way you think and see, and then he reforms the way you live. He reforms the way you live. Again, this is also in the Sermon on the Mount. The first half of the Sermon on the Mount is all teaching. You've heard it said, but I say to you, but then in chapter 6 and chapter 7, he gives this do and don't list.

Do this, don't do that. Don't judge. If you're going to judge, do it this way. Don't practice your righteousness to be seen by people. Don't be anxious about your life. On and on and on. And then at the end of the sermon, it's preaching all the way. He says, anybody who hears these words of mine and then puts them into practice, that's the smart, that's the smart one. The fool can hear the words, but the fool doesn't put them into practice. And because he doesn't put them into practice, because he doesn't reform the way he lives, his life will not survive the storm.

But if you want to be in the kingdom then you need to reform your life. You need to change what you're doing so that it is in alignment with the truth of God. And that was what Jesus did literally all the time, every day in the synagogue. Teaching the scriptures and every day preaching this message of the kingdom. And that's what we want to do as a church. We want to say that there is a kingdom that is taking over the earth, and that our church ought to be a little miniature of that kingdom and that our culture should embody the culture of that kingdom, the kingdom of God and that means the Beatitudes and the Sermon on the Mount should be the blueprint for how we live and how we think about what's real and what's true in the world.

And Jesus, in doing that, invited people into a life of flourishing, which is what really every person wants at the end of the day. And so his words revealed the truth of God, and then secondly, his works reveal the power of God. We got to move a lot faster. Look at in verse 23 and 24. He began healing every disease and sickness among the people. And the news about him spread throughout Syria. Now, if you're not familiar, the Romans kind of thought of Syria as that entire block. So Palestine plus more.

I'm seeing a map over there, but it's more. It's a lot, in other words. And then they brought to Jesus all those who were afflicted. Those suffering from various diseases and intense pains and demon possession, the epileptics and the paralytics and He healed them all. I want you to note a couple things. Number one, this language of universality, he healed every sickness.

He's not saying he literally healed every single person in every city. But that he healed all types of sickness. There was no brokenness, physiological, mental, spiritual, it didn't matter.

There was no type of brokenness Jesus could not heal. And he also addressed every person, that every individual person mattered to Jesus. In fact, there's a story in Mark's Gospel and Luke's Gospel. And actually in Matthew chapter 8, a little later, where he heals people all night long. All night long, from sundown to sunrise, one after the next, after the next, after the next. And in doing those healings, he was demonstrating that God is a God of power. He's not just a God of philosophical truth. He's not just this dry academic source of wisdom.

He's a God who can fix things that are broken in the world. And that God can you can have relationship with that God through this kingdom that Jesus said I'm preaching. Now that Jesus performed miracles, that's not historically debated. Even skeptical atheistic sources will concede that Jesus was known as a miracle worker. Josephus was no Christian, he acknowledges it. Tacitus, other Roman other ancient Roman sources acknowledge that something wild was going on. Through the ministry of Jesus. The question isn't really did Jesus do miracles? The question I think is why did he do miracles?

And if you look at the way Jesus talked about his miracles, it's pretty clear that for Jesus the miracles were not the point. He didn't do the miracles as an end in themselves. The miracles were a handmaiden to the queen of the word. The main focus of Jesus was always teaching and preaching. The way you know that, you don't have to turn there, but in Mark's gospel, like I said, there's that story of Jesus teaching in the synagogue of Capernaum. And right after he leaves the synagogue of Capernaum, he goes into Simon Peter's mother-in-law's house.

And she had this big bad fever, and Jesus heals her of the fever. She begins to serve them, and because Jesus in the synagogue had cast out a demon, everyone in Capernaum Heard about the news. Now remember, Capernaum is a mega city, so we're talking, I don't know, hundreds, maybe thousands of people. They gather outside of Simon Peter's mother-in-law's doorstep, and they're like waiting for Jesus to come out. If this guy is a miracle worker, if this guy's come from God, I got a problem I need God to fix. And it says as the sun went down, all those people began to gather and Jesus began to heal them one after the next after the next.

And he healed people all night long. And then after he was done, it says that Jesus went away to a desolate place. He got outside the city limits, he got alone, and he began to pray. And when the sun did come up, all the disciples and everyone else in Capernaum began looking for Jesus They're like, where's that guy that can fix the stuff? Where's that guy that can do the miracles? I got this problem. I got this problem. And the disciples don't know where he is. And they finally find him outside the city limits, up on a desolate place.

And Peter comes to Jesus and says, Jesus, what where are you, man? We've been looking all over for you. People are pumped. People are excited. I think we're going to rule the world. This is so awesome. And Jesus Peter's wanting Jesus to come back into Capernaum. Hey, let's set up shop here. Let's let's get our army developed. Let's take Rome down. And Jesus responds, no, I'm not going back to Capernaum. In fact, we need to leave Capernaum. He says, it's necessary, in other words, I must, I'm compelled, to proclaim the good news about the kingdom of God to the other towns because I was sent for this purpose.

My ministry is not healing. My ministry is teaching and preaching. Let's go on to the neighboring villages so that I may preach there also. This is why I've come. So why did Jesus do the miracles if that was not the point? Well, Matthew actually tells you a little later, Matthew chapter 8. He references this incident of Simon Peter's house, the mother-in-law, the all-night healing session. And he said he drove out the spirits with a word, he healed all who were sick, so that what was spoken through the prophet Isaiah might be fulfilled.

He himself, the servant of the Lord, took our weaknesses and he carried our diseases. That's a reference to a prophecy in Isaiah that when Messiah comes, this is what it'll look like. When the true Messiah comes. He won't just talk the talk. He will demonstrate through miraculous signs and wonders that he really came from God. And that's why Jesus did the miracles. The miracles were a public verification that his message was true. In fact, when people begin to doubt Jesus, like John the Baptist, Jesus points to his mirac he points to his miraculous signs and healings as evidence that he was legit.

He says, go tell John what you see in here. The blind receive their sight, the lame walk, those with leprosy are cleansed, the deaf hear, the dead are raised, the poor. Hear the good news? All of that a direct fulfillment of Isaiah's prophecy. The eyes of the blind will be opened, the ears of the deaf unstopped, the lame will leap like a deer. And the tongue of the mute will sing for joy. The only thing Jesus left out was the bit about getting out of prison, but I think that was on purpose.

Same thing to Philip when he's struggling to believe, Jesus, are you really one with the Father? Jesus says, Philip, have I been with you so long? You don't see? Do you not understand? And if you don't believe my words, look to the works themselves. The power of Jesus to heal was always to point people to the more important reality, and that is his message, the message of the kingdom. Because here's the thing: Jesus can fix your marriage. Jesus can heal your physiological illness. He can cure you of cancer, but you're still going to die.

And after you die, there will be a judgment. And if on that day of judgment you have not responded to the truth of God, You're not thinking about the world as God really designed it to be, then you will not be ready for the kingdom that is to come. You will not have entry into the kingdom that is forever and ever. That's why the miracles were always in service of the

message. And the same is true today for a local church. Primary should be preaching and teaching, but a local church should demonstrate the power of Jesus to heal.

One of the things we started doing a couple of weeks ago is having a Thursday night prayer night for people who are sick. People who want prayer over their physiological problems or mental health problems or spiritual problems, they can receive intercession. I still believe Jesus can heal people today. I don't know about gifts of healing and all of the like let the body sit the floor business that sometimes some churches get into. But he heals people still today. He is powerful to heal. The list is long He uses this general word affliction.

It's the Greek word kakos. Reminds me of a Spanish word. That means bad. I'll just leave it there. But then there's these different types of kakōs. There's the various diseases. That's just a catch-all term for physiological brokenness of all different types. This word translated intense pains means like torture. Painful torture and those of you who have ever been tortured, which I hope is not many, you know the helplessness you feel when you're getting afflicted by an outside source that you can't stop or control. Some of you that's how it feels.

Your depression feels like torture You don't see it coming. You don't get to dial in how big or strong it is. It's just torture. Or a relationship that has gone awry that you can't fix. It's like torture. There's relational pain that can feel like this. There's spiritual pain. There's mental health pain. And then there's physical pain from chronic pain. It feels like torture in your life. That's what this word is. Demon possession daimonizomai means to be afflicted by an evil spirit. And a lot of people assume that ancients were dumb because they believed in demon possession.

I don't know how you can look at some of the crazy in our world today and not think that demons are real. There is obviously oppressive spirits that can control people's lives. From addiction to witchcraft to all manner of Sexual deviancy. Stuff is demonic. Some of the stuff that's coming out about the Epstein files, give you a little pop culture reference. I don't recommend reading that. Unless you just want to get sick to your stomach. It's demonic. There are evil spirits at work in the world today. Epileptics, this is actually a Greek word translated literally moonstruck.

Why moonstruck? The ancients believed that there was a relationship between the phases of the moon and crazy. Crazy people are real crazy on a full moon. That's why my mom was always worried about me because I was born on Friday the 13th. On a full moon. And she thought I was going to be a serial killer. So just kidding about the serial killer part, but that's what they believed. Now I'm not saying they didn't have good reasons for that. I don't know if those of you who are police officers, is it not true on a full moon?

Yeah. First responders. There's something there's something to that. By the way, that's also made its way into Latin. You know the Latin word for moon is luna. And that's where we get

our English lunatic. Kind of interesting. But it's translated epilepsy. Why I'm getting way off track here. It's translated epilepsy because people who had seizures, these grandma seizures, they would throw themselves into the fire. They would throw themselves off of ledges and people would go, who in their right mind would do something like that? That's why it's translated epilepsy. And then of course paralytics, that's where we get our word paralysis, paralyzed.

It means you can't move your limbs. You are lame. And whether it was physiological, like big-time brokenness, or mental or spiritual or various types of brokenness and pain. Here's the catch-all term, the umbrella, Jesus healed them all. This is actually where we get our English word therapy. Do you know that? Therapy, we've got all kinds of therapy today. Physical therapy, speech therapy, cognitive behavioral therapy, family therapy, all kinds of therapy. We are therapy culture. But at the end of the day therapy has one goal, if you think about it, whether it's physical or speech or whatever, it's to take something that's not working properly and then to treat it until it begins to work like it should.

That's therapy. And that's what Jesus did. He took something that wasn't working properly and he treated it so that it began to work like it should. And he can do that in your life. No matter your brokenness, he can treat it. If you're taking notes, the power of God is demonstrated in two different ways. Number one, Jesus restores. What sin is broken. That's what therapy is. You're restoring something to function like it was meant to function. This is what your marriage was meant to function like. This is what your kids were meant to look like.

This is what this is what parenting, this is how that should function, this is how money should function, this is how businesses should function. From every arena of your life where you see brokenness, Jesus can enter in and say, that's broken because of sin. Whether it's your own sin or the sins of other people or virtue of living in a sinful broken world or a broken world because of sin. I can take that brokenness and I can help you recover it. I can restore what sin has broken. And then secondly, Jesus rules over spiritual darkness.

There's principalities and powers at work today. Jesus, I'm sorry, Paul in Ephesians 6 says our battle isn't against flesh and blood. It's against principalities and powers of this dark age. And there is a sense in which we are not as strong as those systemic overarching influences, but there is one man who is stronger. And his name is Jesus. And that's what his ministry demonstrated. He demonstrated through his ministry even the demons will bow. Even the dean, I mean when he cast out demons, the demons would like, please, we'll go to the pigs, we'll do anything, just don't He would command them to shut their mouths because they knew he was Messiah.

Jesus has power over spiritual darkness. So the words of the king. Show God's truth, the power, the works of the king, show God's power. And that's what a local church should do.

We should show both. That's why we want to do biblical counseling. Because biblical counseling can help restore brokenness wherever it's found. And that's why we pray for miraculous healings and miracles of many kinds. Finally, the news about Jesus began to spread all over Galilee if you begin if you'll go to the next slide He began to go all over Galilee, the news spreading throughout all of Syria.

Again, Syria, it says Syria here, but it's that whole block. I mean it's a huge area. And then large crowds began to follow him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan. This is Galilee, this is the Decapolis. Decapolis means ten cities. There's ten different cities in here. This is Judea. He excludes Samaria. That's interesting. And then across the Jordan, here's the Jordan River, so Perea. The point is, is that the popularity of Jesus just went wild. He became, it would be like today. If Justin Bieber came to Abilene.

Actually, that's a terrible reference. It would be like whoever your favorite, whoever your favorite artist is. If they came to Abilene, you would have advanced notice, you would get your tickets, you'd be like, this is a once-in-a-lifetime event. It's never going to be like this again. That's how popular Jesus was. In fact, Mark says he was so popular he couldn't even go into the city openly He had to like sneak up into the city and post up outside the city limits and then people would have to come out to him through at her mouth.

He was a game changer. And all of that I think demonstrates the heart of God. Because the heart of God is always to save. It's always to redeem and restore your Maker. Knows your life is broken. He knows it's your fault and he still loves you. And he desires to save you from that brokenness. That's God's heart. That's always been his heart and that's why he sent Jesus into the world. And so what Jesus is demonstrating by going to all of these cities and dealing with people individually, healing every kind of sickness, he is demonstrating the purpose of God and the heart of God for people.

And in that way he realizes God's purpose. We don't have time to go into this, but two things I want to show you. Jesus responds to human need. There's again that summary statement on the other end of this section in Matthew chapter 9. And the summary statement actually talks about the compassion of Jesus. It's the word that is used of Jesus more than any other emotion. It's the Greek word *spagma*. It means guts or your inner organs, like the stuff you can't live without, like your heart and your lungs and your intestines.

Jesus had compassion. We say it like today, my heart goes out to you. But for Jesus, it wasn't a trite statement like I'll pray for you, but not really. He really cared. He really loved people. And he saw the crowds, but he didn't see a crowd like we see a crowd. When I see a crowd, I get anxious. Because I'm an introvert. He saw a crowd and he saw individuals created in the image of God with genuine pain and genuine hurt. He uses these words distressed and dejected. If you've ever seen jeans that like American Eagle that are all jacked up, who would ever buy jeans like that?

They're distressed. That's this Greek word. It means to be tattered and torn and jacked up. And dejected means to be thrown out to the trash, forgotten, forsaken, marginalized, you're unimportant. That's how so many people feel today that's maybe that's how you feel. I've been used up thrown out nobody cares. Nobody loves me. Nobody sees me I'm just a statistic. I'm just a face in the crowd. And Jesus sees the crowd. And he doesn't see a crowd. He sees a person who's hurting and he cares. And he sees you and he cares about your pain.

And his ministry was of a nature to meet people in their brokenness. And to say, if you'll just change the way that you're seeing this, if you'll change the way you're thinking, and if you will live this way instead of that way. There is power from heaven that can restore your brokenness. I can change everything. I can take what the enemy and the locusts have eaten and I can restore it tenfold. And that's what we should do as a church. That's our ministry. Our ministry is the ministry of Jesus, to have compassion, for people to be responsive to human need.

But your job as an individual, if you want to enter into this kingdom, is to respond with allegiance. Matthew talks about crowds on purpose. He's contrasting crowds and disciples. The crowds followed, but it was the disciples that really showed their allegiance. They go to the Sermon on the Mount. All the crowds are there. Jesus doesn't preach to the crowds. He turns to his disciples. And he says, this is how you get into the kingdom. It's the poor in spirit it's those that are mourning over their sin. It's those that are meek, surrender, humility, submitted to the kingdom, to the king's authority.

Those are the ones. Who see God, who entered into the kingdom, and that's true still today. So as we enter into this time of response, I'm going to ask our ushers to come down and we're going to have a time of responding to the Lord What is it in your life this morning that the words of Jesus confront you with? Maybe there's a habit in your life or a besetting sin that you have been unwilling to release, it may be a an attitude of despair because you've given up on Jesus' power to heal.

Before we take the Lord's Supper this morning, would you Refresh in your heart a an allegiance to king Jesus and to the kingdom that He came to bring. And if you're a member of Broadview Church, would you pray that our church would speak the words of Jesus as he spoke and show the power of Jesus as he was able to show. Lord Jesus, you said even greater works than these will you do, because I'm sending the Holy Spirit. And I believe your spirit is at work right here, right now in this sanctuary.

We recognize your presence. We thank you for it. We thank you that you, Jesus. Or a shepherd who sees every sheep individually, you see every person as an individual, you understand their pain and their brokenness. There is no one facing a need in this room that you are not already intimately familiar with and that you are not dedicated to addressing. And working within and through. Lord, we know that you sometimes work in mysterious

ways. We know that sometimes you delay and that you choose not to heal. Lord, we remind ourselves, as we saw with Jesus, that you are working.

You are always working in every situation, working things together. For good and that the kingdom that is to come, that's the thing that is forever. The depression, the pain, the marriage problems, those are here today. But it'll pass away. There is a kingdom that will be forevermore. And we pray you'd give us eyes to see that kingdom, ears to understand it, and then a will, willing to submit ourself to the design of God, to recover your design through submission to Jesus as king. And we pray we do that now as we prepare for the Lord's Supper.

In Jesus' name. Amen.